METHODISM.

Its Origin, Growth and Present Proportions.

The Wesleyan Methodists of Great Britain-The Methodist Episcopal Church of America-Its Rise and Progress-Literary, Educational and Benevolent Institutions-Peculiarities of Doctrines and Church Gov. erament-Interesting Statistics.

The system of Church doctrines, government and polity known as Methodism was forced into the world, and gid not arise from any preconceived ons or deep laid schemes of any man or body of men. It had its inception in the minds and heart of a few young men, of whom the Wesleys subse quently became the leaders and chief promoters of the movement. It was and is a development system, adapting useif to the countries, governments and communities among whom it exists. In Great Britain and Continental Europe it maintains its primitive simplicity of government to a much greater extent than it does in this country, though

us ductrines are the same everywhere.
In 1720 John Wesley tells us that he saw in the ness, and set himself to attain it by seeking first justification by faith in Jesus, and, having secured this, he saw also that his ministerial commission re preach the Gospel did not confine him to the parish Go ve hate all the world and preach the Gospel,' and Wesley went forth with the battle cry, "The saved men and women he sought to turn them to Christ. But this was an innovation member, and he must either give up Epworth or give up caring for the neglected masses around him. He preferred the former alternative and kent on his evangel site work, preaching in gravevards, in market squares, in public halts, doors of the Establishment were closed against him He was practically expelled from that Church which had become so corrupt and lazy that its ministers would rather follow a fox hunt than to follow after the souls of men.
THE GROSSEST IGNORANCE PREVAILED

among the masses of the people and the churches were almost deserted. The people were as sheep and less for religion. The Sabbath was devoted to fairs and amusements and general revery, and Wesley set out with the sole purpose, as he tells us, to raise up 'a hely people" from this rough material. It was up hill work from the start. Opposition, persecution, imprisonment and sometimes death even a waited him in towns and villages. But his fatch in God never wavered. He believed he was doing the Lord's will, and that was all he was concerned about. He con skiered himself still a faithful member and minister want those people, and the few who went were soon enough chilled by the reception they met with. The ordinances of the Gospel were demed them and they were looked upon as outside the rule of the Church and of salvation. They appealed to Wesley to organize them into societies, so that the sacraments and other Christian ordinances might be administered to them regularly. Wesley struggled long and hard against this movement. His alle giance to the Established Church was strong and true, but the converts were likely to suffer and all his labor prove in vain unless something of the sor was done. He finally vielded, and

sprung up like mushrooms all over the land. But one or two ministers could not look after the spiritual wants of so many societies, scattered over a large area, and Wesley therefore raised or a class of lay preachers from among the holiest and most gifted of his converts. These men carried forward the work of evangelism in a many districts with far greater zeal than even Wesley himself, and not a few of them became bright and shining lights, and lived to make the pages of history of the great religious movement of the eighteenth century. The Church raised a terrible persecution against the ministers and members of this new sect, which toreatened such disaster to the Establishment. Ministers were frequently the leaders of mohs and riots to do bootly harm to the Methodists, and there was no name too them; but, like Christianity at its inception, this incoment grew and multiplied, and "believers were added to it daily of such as should be saved."

The movement was not confined to England. I spread into Wales and thence into Ireland, where some of its grandest triumphs were obtained. Wezley crossed the channel forty-two times to disseminate the truths of Methodist Christianity and to orgapize societies, and he always admired the Irish cearacter and spoke of it only in praise, though he was often sorely pressed in his ministrations to the people. They were the most callons and careless of all his audiences, but they were also among the most zealous and laborious promulgators of the gospel after they and once tasted its power and felt its influence on their hearts. And this is characteristic of the Irish to-day wherever they are found. Religion, whether true or false, takes a firmer hold of the litish heart than of any other, and they do and suffer, she have done and suffered, more for their feath than any other people. And wherever the English imguage is spoken in all the earth, Christianity, whether nomin or Protestant, is maintained and perpetuated mainly by frishmen. And by their instrumentantly in a great measure, if not wholly, Methodisia, in one form and name or shother, has taken foot in every country of the world than its converts and communicants number 4.000,000, its travelling preachers 21,000 and its local preachers 48,000. These are, however, divided into they do and suffer, and have done and suffered,

local preachers se,079. These are, however, divided hito

SMALLER SECTS:

Damely, Methodist Episcopial, Wesleyan Methodists, Primitive Methodists, Primed Free Engles, Wesleyan Methodists, United Free Church Methodists, Bible Christian Methodists, Free Sigthodists, Calvinistic Methodists, Wesleyan Reform Union, Methodist Protestants, Eyangelical Methodist Association, Methodist, Episcopia Church Sonia focal to this country, African Nethodist Episcopia Church, African Methodist Episcopia Church, African Methodist are by far the most numerous branch of British Methodists mumbering, as they do, 526,539 members and ministers, including those in their mission stations. The Primitive methodists rains pext to the weslevinas in England in monoers, wealth and influence and in the extent of their missionary operations. They number 181,222 members, 324 traveling and Hilbertocal preachers and 8,550 chass leaders. They sumb 125 mark to heart states of Worship. They have also nearly 4,000 Sabbath 8,00018, containing 245,000 scholars and 44,000 beachers. Their samual sub-oriphicus for the various connectional entorprimes of the denomination reach along 325,000.

The New Connection Methodists have 600 chapels,

w Connection Methodists have 650 chapels. The New Connection Methodists have 650 chapels, 250 check preschers, 1, 256 local preschers, 5, 555 and preschers, 5, 555 and preschers, 5, 555 and preschers, 5, 555 and preschers, 51, 256 chools, 11, 256 touchers and 74, 250 scholars. As to the various limbs on the Consection, the Income of the anxiliary fond is about \$1,372 annually, with a surpus of \$2,756 the amount raised for foreign and colonias messions has year was \$3,532, the receipts for the paternal rand were \$5,272. On the chapel fund account the lacome is about 1,450 yearly, the grants made from this fand reward new chapels andschools up to the present lime amount to \$307,318. The Connection have missions in reland, thanda, Anstraha and China. A wealthy member to this body has expended \$120,000 in founding asymms and almshouses in shortled. The den minution or branch is seeking a union with the other Methodists. The Primitive Methodists number 161,370 members,

the free churches (5,82), the halo Christians 27,000, gathered into 8,82 exappes and wateriet over 6 by 251 liberant and 1,755 local preachers. They have also 40,053 scholars and 0,050 teachers in the Sarbata schools. The other branches are of less importance, but each is doing its unroat to promote Christianity under its own form and faith.

The SCOLES OF METHODISM under Britain and Ireliand embodiemed dissenters generally to lift their heads and dely the establishment. They sent their missionaries all over the islands preaching the Gosgel mutil they had thoroughly right each if.

could not be Mayor of B'rmingham, or an alderman, or a member of the Town Council, or a magistrate. There were men wno did hold such offices, but that was contrary to law, and every year a 549 of indemnity was passed to excuse them for having broken the law. There were six milions of Roman Catholics in the Uni ed Kingdom, not one of whom was persisted to sit in the House of Commons, although elected by the largest constituency in the Kingdom. And not only were the members of the Roman Catholic Church thus treated, but your great town itself, and the towns of Manchester, Leeds, Shelheld and many other great towns, and all the portions of the metropolis exc pt the city of Westminster were totally without Parlamentary power. Where do you think all the members of Parlament came from in those days? I will tell you. They were returned by what were called the rotten berougas' and not by the population. That was the state of tangs when existed at the time I speak of."

Fighthelace of American Metrodism.

The persecution of Protestants in Germany and France after the heformation drove many hundreds of them to seek an asylum in Great Britanian! he cand. In the last named combry they settled chiefly in his country of Tipperary and a flixenny and Lamerick, and the region where their posterity are found in Tipperary is known at this day as "Palantine Phils," near Ballingarry and a great coal region. The direct descendants of the old Panatimate Christian exiles were quite numerous their evenly years ago, and hearly very one of them were firstly and wend-odo, and all were Methodists. The sparlings, Switzers, Daimayes and other like names will be readly recognized by those who have been to that part of frequent and this city, in 1756. The first aminal conference was held in Palladelphia in 1771, and consisted of the members was formed by Philip Embary, one of the German-irsh immigrants, in his own nouse in this city, in 1756. The first aminal conference was held in Palladelphia in 1841, and consisted the colonies were striving

the world. The extent of this country and its prospective increase of population, to ether with the great distance I confi the parent denomination, made it carly manness that the Church, as well as the State should be independent of the motaer connery. The infant Methodist Church had to depend very largely upon local prescuents for the ministration of the Gospel. Wesley and Whiteheld crossed the occan several times, and traversed the scaoourd of these Unites Salices, organizing societies, founding churches and ordating ministers and preaching the Gospel with great power. Their success was mirvellous, norwhastanding they were received very coolly by their brethren of other denominations and met with some opposition also. But the sericles grew apace, and in 1784 Inomes Coke and Francis Asbury were ordained bishops or sychair tradement of the America, and were sent bather. They had been members of the British Wesleyan Conference for some years before. Dr. Joke died at sea, in May, 1814, at the age sixty-seven, and Mr. Asbury died in Virgana two years intor aged seventy-one. The were succeeded by Richard Whalcoat, also a member if the British Wesleyan Conference, ordained is the died in the state of the superintendents sent from the other side. William Al Kendree, ord med bishop in 1808, died in 1836, and asventy-one years. He was the last of the superintendents sent from the other side. William Al Kendree, ord med bishop in 1808, died in 1836, aged sixty; hopert highford hober's, ordained in 1832, died in high, and died in virgima in 1823, aged sixty; hopert highford hober's, ordained in 1832, died in high, and died in 1837; kendree, ordained in 1833, aged sixty; hoper highford hober's, ordained 1832; went with the Caurch South asso in 1886; he died freendly John Emory, ordained 1832, died in 1832, died in 1832, and the hatter the cylonic Syria, exemption of the superintendent sent from the ordained 1832; went with the Caurch South asso in 1836; he died freendly John Emory, ordained 1844, resigned also office in 1

It was perceived at an early date here also that if
the pseuliar acctrines and pointy of the Alechodist
Eurscapai Church was to or mantialned in any degree of purity the people must have
A HIERATURE OF THERE OWS.
A "Book Concern" was therefore established in
Philaddiphia as early as 1732, on a borrowed cabdad
of \$500. The Methodist Charca had not then so
many emment scholars in its ranks as it now boosts
of, and the "Concern" was a very small affair. Key.
John Dickens was appointed its first agent, and ms
business was mainly to supply Bluces, hymn books
and such other imported English books as the necessities of the Church here demanded. There was very
ittle thought then that the Methodist Book Concern
would become what it is to-day—the largest publishing house in the United Staves—or that it would
ever be called upon to spend so much money hunting
for "trands," which can't be found. In 1894 the
Concern had prospered so greatly it was remeyed to for "frauds," which can't be found. In 1894 the Concern had prospered so greatly it was removed to New York, where Revs. Ezeknet Cooper and John Wilson, Daniel Hitt, Thomas Ware, Josana Soulé (atsoon rebuilt, and Rev. T. Mason and G. Lane Weie, a 1840, chargen with its business again. Revs. C. B. Tippett, Levi scott (now bishop), Thomas Carlon opresent agent, Z. Philips, James i orier, Jonnanana and Eleazer Thomas have successively occupied, and some of them stall occupy, the responsible positions of agents and assistants here. There are other agents for the Western Book Concern and the various branches. The agents publish over 1,000 the various brunches. The agents publish over 1,000 different bound volumes and about 1,000 dibbound in the several languages spoken in this country. They also publish about a score of magazines quarterly reviews, monthly and weekly papers in the interest of the different connectional institutions of the Church, such as the Missionary, Tract, Church Extension, Sunday school and the like. The great process of American Mandelskin is due matrix 1 and Extension, Sunday School and the like. The great success of American Me nodism is due mainly, if not altogether, to this feature in its Church polity. It has in a century ourstripped the British parent and almost doubled the membership, and its accessions during the last decade are greater than its entire membership in 1818, after its naif century of labor. membership in 1818, after its half century of labor, list total lay membership last year was 1,367,154, and preachers regular and local, 21,234. Its churches monber 18,374, and the value of its church ediales and parsonages is in round numbers \$60,000,000. Its Sunday schools number 16,912, into which were gathered last year 1,221,393 scholars and 189,412 teachers. Its beacyoned contributions for the year amounted to about one million dollars. It will be understood here, of course, that only one branch of the great Mc.Rodist lamily in Aberica is now under consideration—the Methods: Episcopal Church,

THE EDUCATIONAL I STITUTIONS
of the denomination may be classified as follows:
First, colleges and universities, of which there are
twenty-seven scattered all over the country, from
New York to California; serond, theological seminaries, of which there are six, one, nowever, being naries, of which there are six, one, nowever, being located in Frankfort on-the-wain; and, third, semimaries, icumaic colleges and academics, of which there are sixty-nine located in twenty-four States of the Union. The number of students, male and semile, instructed in those instructions during the last academic year was 16,300, and the number of instruction. demic year was 16,303, and the number of instruc-tors 883. The aggregate number of volumes in the libraries of the universities and theological semi-naries was 171,7-9. The endowments of those two classes of educational institutions amount in the aggregate to \$2,453,123, and the aggregate income to \$24,833. The value of the buildings, ac., of all sorts, for the three classes of institutions, is \$3,557,939. These institutions shelp to make the ilterature of the Methodist Church, and the litera-ture, in turn, helps to build and sustain them.

the annual converges of Methodism is the might est and to the progress of Methodism is cast aside as of little or no account, and the other week night services are considered quite sufficient week night services are considered quie sufficient for-members to attend and sometimes too many. Isnt under the old regime it was this principle that gave energy and missionary enterprise to the de-bomination. In a system where every one, young and old, was expected to bear his part of the ma-terial and spiritum burdens, there would necessarily be a stronger attachment to the Charch, if only on the ground of common ownership, than there can possibly be where sail a dozen trus ees are other very little whether the current expenses are extincers or not. It was under the former active on that the missionary operations of the Church ore started—the home missions in 1s15 and the reign in 1s52. But they have noen very fairly sus-fied ever since, though not as nobly nor as easily as they should be. The annual collections or missionary purposes reach hearly three-quarters 2 in home collars—a very remarkable increase on the first year's collection of \$252. The aggre-tle missionary subscriptions and collections since \$25 amont in trail frames to account on the

THE DOCTRINES OF METHODISM . are those neld by all evanguical bodies — nam

existence of a personal trimae God, of a divine Saviour, Jesus Christ, and the fallen condition of the human race herein involved; of a divine reversation of God's will to man; salvation by grace, justification by fatth and entire sanctification or the attainment of perfect holiness in this left; of a state of rewards and pusishment; a general judgment, heaven and hell, and the complements, sub-livisous and adjuncts of these. It gives greater prominence to the doc rines of free will free grace, justification by faith and full salvation than permaps any other Christian denomination, and its arrows, when properly directed, enter the hearts and not the heads of men as that the spiritual life develops from within outward and not from without inward. Those decirines are held more or less tenaciously by Methodists all over the world of whatever name, out in some communities and churches one may be put forward more prominently than another. This is a brief sketch of a people and a movement to which the able historian of Methodism has devoted eight or ten volumes, and white in a century and a lialf has literally spread its wings over the habitable grobe, and given an impetus to Christianity which notating but the coming of the Son of Man can cheek. Who, then, will despite the day of small things?

BELIGIOUS IN FELLIGENCE.

Services To-Duy.

They. Cassus M. Terry, of New Bedford, Mass., will preach this morning in Alexander chapel, king street.

By invitation of Rev, Bishop Potter there will be a collection in the French Epitecopal Church do St. Esprit, West Twenty-second street, to-day, in behalf of the suffering french. Sermon in French, by the Rev. Dr. McVickar will preach morning and evening in the Caurch of the Holy Light.

Rev. Dr. McVickar will preach morning and evening in the Caurch of the Holy Trinity. The evening discourse will be on the world of whatever name, out in some communities and churches one may be put forward more prominently than another. This is a brief sketch of a live of the solidation in the F

TO "OUR SEPARATED BRETHREN."

The Living Word of God-Which is Its Expounder, the Bible or the Church ?- S. rmon by Father Damen.

Father Damen, of the Order of Jesus, at the Catholic Church of St. Laurence, Eighty-fourth street, on Thursday evening last, at a "mission" there in progress. According to invitation a large number of

Protestants came to fisten. He said:-Man must adore God, His infinite justice. His infinite wisdom, I worship Him by will and intellect. In will, because I must conform myself to God's will; and in because I must believe what God has taught. If, as latitudinarians say, they are at liberty to reject or believe what they please, when is the use of God teaching at all? Why, send forth the Apostles, telling them to preach Christ cracified and baptize in the name of the Father, the Son and the Holy Ghost? Where, separated bre hren, is the Protestant who disputes here the revelation, which is the teaching of You will recall the pregnant parase, "He that heareth you heareth me; who despiseth von despiseth me." This belief in the Word of God is the true faith, and without it there can be no salvamon; in resisting it eternal damna from is the cost. God's Word must then be heard. Now, God is just, and cannot ask man to attempt what he cannot comply with. He must have given the means to know what He has taught and thes means must have been within the reach of all peoples and at all times, for all men have a right to salvation. If the means pe above our reach. If they be failtble, they are no means at all. They must, then, be within our grasp, and, above all, infallible, and must be adapted to all capacities and all intellects. Has he given us such means, and if so, what are they? Our separated brethren say it is the Bibie; we catholics say it is the Church of the living God. I will speak of the Pible. I contend, in the first place, that it is not within the reach of all; in the second place, it is not adapted to all capacities and all intellects, and in the third place, that

THE BIBLE IS NOT INFALLIBLE. because it has led millions into all manner of absurdit es and errors. My separated brethren, I do not attack the Bible, but the abuse of the Bible.

On the first point it was not at all times within our reach. The Church existed seven years before a line of the New Testiment was written. St. Matthew wrote only in the eighth year of our Lord, or at the time when the Gosper of Jesus had been preached over the known world. Now, were all these men who accepted the costel in these eight years Christians? Our separated brethren answer "ves;" they were the model Christians. Yet they never saw the Bible, because it was yet unwritten. The second book of the Gospel was that by St. Mark, who wrote ten years after the Lord had lest the earth, and then at the request of the Christians of Rome. Were it not for this it is probable St. Mark would never have written at all. St. Luke was the third, and the wrote twenty-five years after Christ, and did it for one individual, as all Profestants know, named Theophilas. St. John, the last of all, wrote his Gospel sixty three years after the death of our Lord, and the books which Profestants call the Reversitions, and we, Catholies, the Appeatypes, sixty-five years after the gospels were completed. Were these Christians who believed in Christ all tas time? Our separated brethren say yes. But, no sible no Christians, Then were the Appeates no Christians. Of all the martyred Apostles St. John alone lived, and he completed it. If God, if Jesus, intended that God should have the world taught his religion from the Bible he would not have left His Church sixty-five years without it. But more than this, for over threa hundred years the Church of God had no Bible. In the Apostles' days—and afterwards—there were many spurious scriptures extant. There were the gospels of Simon, of Nicodemis, of Joseph of Arithmea, of Mary, and of the Infancy of Jesus. Even many of the bishops and this it is propable St. Mark would never have written intancy of Jesus. Even many of the bishops and clergy could not decide between these goopels, as to whether they were inspired or not. In the fourth century, the Pope of Rome called a council which decided I that the New Testament, as we have it, and the Old Testament were inspired by God, and relected the others. But more than this, ubta the invention of printing, in the afteenth century, Bioles were not within the reach of any save the extremely rich; they were rare and costly. A writer of the e-eventh century says mat it took a lifetime to write a Bible on parchiment in those days when there was no paper, no gold or steel pens. Computing it at twenty years' wors, and the pay a intancy of Jesus.

costly. A writer of the e eventh century says mather took a lifetime to write a Bible on parchiment in those days when there was no paper, no gold or steel pens. Computing it at twenty years' work, and the pay a dollar a day, that would cost nearly \$5,000. Were a poor Professiant told that he must read the Bible to save his soil or go to nell fire, and then offer him a Bible for \$5,000, he would probably say.

I cannot pay that much." But suppose that every man had a Bible, it is certain that not haif of the world cound read it. Suppose every one could read. The bibles were written in liebrew and Greek. The translations? Yes, out centuries passed before such a thing was attempted. Again, how do you know your translation is a correct one? The most learned among Protestant bishops say that King James' Bible is full of errors; one man, a learned Presbyterian, computed them at thirty thousand, and at present a Protestant body is praying the English Parlament for a sum of money to procure a new and better translation. My separated bretaren that is a sandy doundation you are on. But let us suppose that every man had a correct Bible, and could read it; still, it say, private interpretation is not a guide, it has produced 352 contradictory Protestant denominations, and yet men get out of the duffently oy saying they all mean well. That is not enough. We can suppose a meeting of Protestant ministers, all learned, honest, sincer, well-meaning and prayerful men. The low Episcopalina is accused of being yet half a Papist; the Prepoverent of having cut off too much; the Methodist insists that one must feel the Spirit working in him the Bapitst scoffs at the buytism of the others either by sprinking or pouring, and insists on being dopped in the river. The quaker says, ive in peace and never mind oughtsin, and the Hicksite will baying only the men, leaving the women to go to heaven unbapited. The Unitarian calls the rest identified to the men, leaving the women to go to heaven unbapited. The Unitarian calls the rest identifi the Word of God we admit, but your understanding of it to this respect is neither inspired nor infailfele. You must have the one only true meaning of the Bible to be sure of your faith. Is not the constitution of the United States an admirable mornment? If, when it came from the mans of its framers, George Washington said let ail people read it and let every man make a government to bimself, we know that manarchy, confusion and division would result. To obviate this a Supreme Court and a supreme fourte were appointed, who would rightly interoret the constitution. When Carist said, "Hear the Charch, and he who turns away his ear let him be unto the as a neathern and a publican," here is the appointment to the Supreme Court of Christ, it is the Church. What Charch is that? The infailible, unchanging Church. In my next lecture I shall prove it to be the Catholic Caurch.

POVERTY AND POISON.

Saicide of a French Jeweiler. About one o'clock on Friday morning a man,

thirty years of age, called at the Revere House, 604 Broadway and Houston street, and, registering his name as T. G. Girardin, from Philadelphia, asked for a room, which was furnished him. As Mr. Girardin did not make his appearance on Friday suspicions were excited, and at eleven o'clock at night the notel porter entered the room and found him lying dead in bed. On the wasastand was an empty vial, labelled "laudanum," and also a tum-bler, which contained a small quantity of the

bier, which contained a small quantity of the poison.

Coroner Keenan was summoned, and, after making a partial examination, gave an order for the removat of the remains to the Morgue.

In possession of deceased were found some jewelfers' tools, letters and buils, most of which were were written in the French language, and other small aris-tes, but not a cent of money. Among the papers of decease i was a letter of recommendation from Messis, isenciated Brothers, 171 Broadway. In the absence of any other motive it is believed that being out of employment and money deceased became treed of lite and swallowed the fatal draught, to terminate a miserable existence. An inquest will be held on the body. Deceased is thought to have been a native of France.

Morgan, Dix., D. D. The Bishop of the diocese will pr side, and an address will be made by the chapain, the Rev. Dr. Seymour.

To-day (March 19) is St. Joseph's day, and his festival will be celebrated, for the first time, as parron of the Universal Catholic Churen. At St. Patrick's Cathedral the office of St. Joseph will be read, and of the office of Sunday. On this occasion the Archbishop will preaco.

Rev. Merrill Richardson preaches this morning at the New England church, and in the evening at the Hall of the Young Men's Christian Association, Twenty-third street and Fourth avenue.

Rev. E. G. Sweetser preaches in the Bleecker street Universalist church morning and evening; services commencing at a quarter to eleven and half-past seven o'clock.

Rev. W. W. Andrews preaches in the Catholic Apostolie church, Sixteenth street, this evening, at half-past seven o'clock, taking as his subject "The First Fruits and the Harvest." Rev. James Cooper, of Rondout, will preach in the

Pilgrim Baptist church, in Thirty-third street, near Eighth avenue, morning and evening, Rev. C. S. Harrower preaches morning and even-

ing at St. Luke's Methodist Episcopal church, Fortyfirst street, near Sixin avenue. Rev. Dr. Cheever will preach at the Church of the

Puritans, Lexis ton avenue, corner of Forty-sixth street, at half-past seven P. M. The pastor, Dr. Sanderson, will preach at nalf-past ten A. M.

Rev. C. C. Foote wall preach from the text "The Truth," this morning, in the Christian Church, West fwenty-eighth street, near Broadway.

Rev. J. M. Pullman will preach at the Church of

Our Saviour, Sixth Universalist, Thirty-fifth street. norming and evening. Sunday school at 3 P. M. Rev. Chauncey Giles will lecture upon "The Fall

of Man: What It Was and How Caused," this eventug, in the new church, Swedenborgian House of Worship, Thirty-fifth street, between Fourta and Lexington avenues, services commencing at haifpast seven o'clock.

Rev. Samuel O good, D. D., will preach this morning and Rev. William F. Morgan, D. D., this evening, at the Memorial church of Bishop Wainwright, West Eleventh street and Waverley place, services commencing at half-past ten A. M. and half-past

Rev. Charles F. Lee preaches at Pitapton Building, Stayvesant, corner of Ninth street, at half-past ten o'clock, this morning. Subject-The Broad Church of Christ."

Rev. E. P. Hammond, the Evangelist, will commence a series of meetings, in the Hunter's Point Baptist church, this afternoon, at half-past three o'clock. There will be preaching also in the evening, at the same church, by Mr. Hammond

The pinth anniversary of the Young People's Prayer Meeting of the Spring Street Presbyterian Church (near Varick street) will be held this evening, services commencing at half-past seven o'clock. Rev. Thomas Street preaches morning and even-

ing at the usual hours, at the North Presbyterian church, corner Thirty-first street and Ninth avenue, Evening subject, "Jacob," being the second of the course of sermons on Scripture characters.

Rev. R. Cameron delivers the last lecture on the Seven Parables of Matthew" this evening, at the Open Communion Baptist courch, Seventeenth, street, near Sixth avenue. Morning services also commencing at half-past ten o'clock.

The annual meeting and election of officers of the Protestant Episcopal Sunday School Association of New York will be held in the lecture room of St. Mark's church, Tenth street and Second avenue, this evening, at a quarter to eight o'clock. Rev. George W. Shinn, rector of St. Luke's church, Troy, will read an essay on "Classification in the Sunday School." Subject for discussion."What is the Best Method of Securing Regular and Punctual At-Subject for discussion-"What is the tendance in the Sanday School ?"

Rev. J. H. Rylance, D. D., preaches at St. Mark's church, corner Second avenue and Tenth street at

11 A. M. and 4 P. M. Bev. George H. Repworth preaches at he Church of the Messian, corner of Park ave and and Thirty-fourth street, morning and evening. Subject in the evening-"Legitimate and Lilegitimate Amuse ments."

Mrs. Cora Tappan will speak before the Society Spiritualists, at Apollo Hall, this morning and evening. Subjects-"Science vs. Intuition" and "The History of a Soul."

Aporher "Little Church Round the Curner," TO THE EDITOR OF THE HEBALD:-

In reference to your insertion the early part of last week in the detally respecting the death of Mr. Rea, of Jay street, New York, who cut his throat while in a fit of temporary insanity, we have been informed that when his body was removed, after his death at the Centre Street Hospital, to his resthis death at the Centre Street Hospital, to his residence in Jersey City, preparatory to its final removat to Puterson, N. J., for interment, that a minister of a Curistian church, not a hundred miles from thence, on being requested to officiate at the last sad only of his calling, refused to do so, "on principle," as the deceased diel a succide. A kind and interd-minded missionary subsequently officiated on the occasion, and made a fervent appeal to the Throne of Grace for the departed, as well as reminding these present that in the midst of life they were in death, and urging them to be always prepared for that a will change which cometh at all times and in every shape.

A. B.

Rebrew Emanelpation in Prussia. TO THE EDITOR OF THE HERALD:-

In a well-meaning article entitled "Hebrew News in a Nutshell,* I find some erroneous statements calculated to mislead the numerous readers of your widely circulating paper as regards the status and condition of the Jews in Prussia, and which, I am sure, you will gladly permit me to correct. I take exception to the lollowing passages:-

exception to the lollowing passages:—

The Prussian Jews, however, take consolation in the thought that after the war equal rights will be granted them, when they will be able to not office without forsaking their religion. The shining lights of the liberal party in the German Parliament, such as Lasker, Jacoby and others, are baptized Jews.

Now it is an authentic and indisputable fact that

the Prussian constitution knows no difference as to Jews or Christians, and confers upon the citizens of the country, of whatsoever persuasion, equal civil and religious rights. All offices, whether muni cipal, provincial or State, whether legislative, judi-cial or administrative, are within the reach of Jews, ciple, provincial or Sate, whether legislative, judicial or administrative, are within the reach of Jews, and it some branches of the government were here-toore closed to them it was not owing to any existing constitutional disabilities, but to the mere technical circumstance that Jews were prevented by religious motives and scruples from subscribing to the constitution and softens. In that respect they were situated fixe the Rothschilds and Salomons of England, who, duly elected and legally entitled to their sears in the British Parliament, were precluded from that right by vitue of the prescribed oath until a medification of the latter came to their rescue. The Jews of Frassia, hegyelf, were never in a similar predicament, as are as their legislative capacities were concerned, but fook, ever since the inauguration of constitutional government, an active and even leading part in the constituent and defluerative assemblies of the country. Attough excinded from certain judicial and administrative offices by mere technical disabilities—since also removed—they always exerced the figurest civil prerogatives in the capacity of legislators. The annals of the Frahmentary flusory of Pressia are adorned by such Jewish names as Lasswitz, fieldenth him, Kosen, Lasker, Jacoby, Bamberger and others—leading men in the popular House of Representatives—and the government went so har in its recognition of the rieprice element as to call a Jewish citizen of Frankfort into the House of Lords of Peers.

Lasker and Jacoby are by no means baptized

Lasker and Jacoby are by no means baptized Lasser and Jacoby are by adderestrey to the ancient fath—a fact I can positively assert from a long and incimate acquaintance with these gentle-

a long and include acquaration men.

As your paper pursues a truly liberal and enginemed course, by spreading the sadiy wanting knowledge of Jewish faith and principles, and thereby assisting in the good work of initial forbear ance, harmony and tolerance between the apparently enposite, yet, in fact, closely related, religious

of Judaism and Christianity, I venture to ask four insulgence for a word on the character and position of the Jews of Prussla-or rather Germany-large numbers of whom have found a home in this free land. The Jews of Germany, though comparatively small in number, exert, nevertheless, a marked influence, by reason of their wealth insulates. small in number, exert, nevertheless, a marked in-fluence, by reason of their wealth, inquistry culture, their sists and moranty. They have never raised their voice in behalf of despotism and reaction, un-less it was the gifted Professor Stank, who, as the spiritual head of the tory or Junker party, may be likened to the English Disraell. They have, on the contrary, even promoted the cause of freedom, progress and enlighterment, and, like Bonne and heine, carried an indence far beyond their native country. Garmany counts among her most gived and amous sons many of the lewish father—Memberssonn and Lazarus, the phi-osophers: Pany Last Country.

among her host gited and amous sons many of the Jewish faith—Memiessonn and Lazarus, the philosopheris; Funk, Jaté, Genger and Jobst, the historians; Cons. Magnus, pringsheim, Magnus and Velentin, the scientists; Schull, Trande, Leabusener, Henvsa, &c., the philosophers; Meyerbeer, Mendelssohn and Offenbach, the composers; ditzig, the architect; Godschmatt, the jurist; Megerheim, Magnus and Mahr, the arists; Abertach, Franke, Sachs and Mahr, the arists; Abertach, Franke, Sachs and Mahr, the eight of the purist of the franke. Sachs and Hartman, the pels, and a host of others renowned in art, seightee and literature.

It is therefore, not too much to assert that the Jewish race is destined to play a prominent part in the history of markind, and that Germany bids fair to be to the Jewish Borope what the United States is to their coreligiousits in the Western World—the Promised Land! All good and humane men unite in the prayer that this nope may soon be realized, and that the clouds of superstation, intolerance and familiation may be specific seathered by the advancing sun of liberty, culture and progress.

ADOLPH KESSLER, M. D.

The Jewish Claim to the Only True Reli-

TO THE EDITOR OF THE HERALD:-

The Jews claim to have received the only true religion from God direct, with no intermediate ex-cept Moses. The Caristian teachers propagate the same doctrine. If we accept their claims we also admit that all other religious must be false. Having thus far acceded to their demands, we naturally conclude that this newly discovered religion must dufer so materially from all preceding it that "the way aring man, though a fool, need not err therein;" and that, of course, the names and attributes of Deity, the names and use marities of the officers, the forms and ceremonies and the doctrines of this system will so thoroughly differ from the old that it will be emphatically a new revelation. In applying this rule to the Jewish religion what will be the result? Let us see. The grand central idea, around which all other ideas revolve, is the God idea. His name alone is so noly, so unapproachable, so unoronounceable, that it is never used in conversation, and it is doubtful, indeed, whether human lips have ever been able to speak it. It is also the Masonic Tetragrammaton that was lost for ages, up to a buil to the Lord," until mysteriously and miraculously discovered. This awful name, so intensely sacred, was and it simply the old Egyptian name of God. IAO, moderalzed into Jao, in the old Greek Pantheon it was spelled IO, in the idebrew Bible into it, teanslated, in our Bible, Jehovah, in the Greek, also compounded with Pater, we have lopater or Jupater—i.e., God, Father. Ask a Jew the name of God and he will say Ad-on-aw-ye—i.e., Adonat, the possestive case of Adoms, the Greek God, in the Egyptian system they laught that the letter "I" denoted the wisdom or fathernood of God. Hence Jao, in the wilderness, proclaimed minself the great I Am. "A," representing the monatain or pyramid, was the emblem of strength, and denoted the sonship or strength of God. Also the creative energy, hence the idea that God created all inligs by fits Son. The O was the emblem of beauty, percetion, completeness, consist ing of the serpent with his full in his moder. It was symbolical of the percettion of all creamon. He embodied the wisdom, the recumity, the vitality of the serpent. It symbolized cerently, having fighther beginning nor end. It represented the boly are, proceeding from the grand source of light and health start in firston beauty, having fighther beginning nor end. It represented the boly are, proceeding from the grand source of light and healthy that in firston beauty of the trume divinity of the serpent. It symbolized cerently, having fighther beginning nor end. It represented the holy are, proceeding from the grand source of light and healthy that in firston breathings perfected creation and in lists completed the wisdom, strength and beauty of the trume divinity of the acceptance of the capture of modera Trimiarians, who put three persons in one and one in three; put all together in one place and make them to be everywhere present sepatatoly at the same time. We have also in the Jew issumation as a man of God of the search to coego of the Egyptians is by the "openion claiming to be original, yet borrowed up in a hal to the Lord." until mysteriously and miraculously discovered. This awful name, so in-

carried inadousm into Egypt, and Aloses, ha mas ered the complicated system of old Egypt troduced it to his backmaking followers as in di carried innocosis into Egypt, and Moses, having mas ered the comprehed system of old Egypt, introduced it to ins brickmaking followers as a direct revelation. In it there is not an original riel. It is simply a reproduction of the working of Egypt, doctored a fittle to suit the amable tendency of the de wish mind, that led them to inauge is the behief that God was an unmarried man; that women had no some and no rights that their male protectors were bound to respect. The result was wholesale whoredom by the kings who were special favorities of hat. Human sacrifices, busy-shiring for disobedience to parents, stoming to death for picking up sticks on saturals day, and an immense membas of priestly stanglater houses, deemed necessary to keep lao in good numor, and a round of ceremonies so burdensome that even brother and exclaimed that it was a burden that neither they nor their fathers were able to bear. The dews never were not ever can be originators or inventors. Their inde-cound theology leads to marrying in and in; the inventive qualities belong to the mixed races. They borrowed every part and parcel of their religion, first from Hindostan then from Egypt and afterward from Persia. They porrowed pewels from Egypt, grandstones from Pullstia, farm lants from all fae petly tries. ian then from Egypt and afterward from Persia. They borrowed jewels from Egypt, grandstones from Phulistia, farm hands from all the perty tribes around them, in the same manner that we burrowed ours from Africa; and all they knew of Preemsonr, they borrowed from Egypt, Tyre and Persia. When Solomon wanted a temple he obtained at the working from surrounding nations, and the boss mason, Huram Abid, was a native of Tyre. Thus the Masonic idea that the Jews were the first Musons is all nonsense.

G. C. STEWART.

The Method sts and Sectarian Appropriations. The Methodist preachers of this city have had before them for a couple of weeks past, at their Monday gathering, the question of "Sectarian Appropri-ations." The discussion has drawn out some of the best talent of that Church, as, in common with the Baptist body, it had the offer of city buts at the nominal rent of one dollar a year for minety-nine years. Dr. Curry, of the Christian Advocate, and Dr. Crooks, of the Methodist, supported the resourtons, dwelling principally upon that portion of them which referred

principally upon that portion of them which referred to the Roman Catholic Church and the wide door that was opened to them by the bill brought in by Mr. Tweed.

Rev. Mr. Buckley followed, contending that the principle of granting and to sectarian bottles for philanthropic and beneficest purposes was right; it was only the abuse of the principle that was wrong.

Dr. Andrews moved, seconded by Dr. Crawtord, as a substitute to the original resolutions the following resolution, as embodying the seatments of the meeting:—

My resolution, as embodying the scattments of the meeting:—
Whereas in the present and prospective condition of ecclesiastical institutions in this State great abuses are lasengrable from the continuous of State and municipal gifts to churches and church a national matterions. Therefore, That we respect this and carnestly advise all our Methods churches and matterions rether to as ner accept any such appropriations.

The resolution was carried unanimously.

Dr. Crawford next moved a resolution expressive of sympathy with the Lates' Aid Association, and promising aid by all leasible methods to the Old Ladies' Home, which institution is in need of a site. Carried unanimously.

A commattee of five was appointed to convey the resolution to the Ladies' Aid Society, and the meeting aujourned.

A Fortune Bestowed to Charity. Mr. Abei Minard left a fortune valued at half a million. Besides providing for his family and certain churches in Morristown, N. J., where he resided, he bequeathed one-fifth part of the residue of the estate to the Drew theological Seminary, as a permanent fund to aid young men in procuring a theomanent fund to aid young men in procuring a theological education; another fifth is given to the Orphans' Home at Morristown, which has lately become
the property of the Methodist Church, and a tenth
bart to the trasless of the Armard Fund for the benent of the widows and orphans of deceased preachers
of the telescee annual Conference.

The following paragraph, founded upon the above
and obviously a mistake, is going the rounds of the
papers:—"Drew Seminary has received a bequest of
100,000 from the late Abet Minard, of Morristown,
to be used as a permanent fund for the aid of indigent woman in obtaining a ministerial education."

Rollgions Notes-Personal and General. Dr. Durvea's sermon on "Temperance" is creating a sensation. He takes a liberal view.

The Presbyterian memorial fund amounts to

\$4,000,000 up to the present time.

A "Refuge for Homeless Women" is about to be established at Leavenworth, Kansas.

The Presbyterian church in Plover, Will, has upanimously voted itself Congregational. There is a very extensive and powerful revival in

the Young Lodies' Institute, Granville, Onto. Five hundred thousand dollars have been raised by the Methodists to butter a university in Syracuse. The little Presbyterian church at Waeatland, lowa.

has just been encouraged by the addition of thirty-four new members. Rev. John F. Kendall, pastor of the S

Presbyterian church of Columbus, Ohio, has resigned his charge. Rev. H. B. Morse, formarly of Baliston, N. Y., has

The Alumni of Phillips Academy, Andover, Mass., have resolved to creet a monument over the grave of its late Principal, Dr. Taylor.

Rev. M. N. McLaren, D. D., has resigned his pas-toral charge of the congregation in Caledonia, N. Y. For over forty years he has been an able minister of

The San Francisco Occident says that the congre-gations to Calvary church were never so layer as at present, nor deeper interest feit in the great work of the church.

Rev. James Osgood Andrew, D. D., senior Bishop of the Methodist Episcopal Church, South, and the oldest Methodist bishop in the world, died at Mobile on the 2d instant.

W. D. Walcott, of New York Mills, Oneida county, has added \$10,000 to \$20,000 previously given by himself and his father for the endowment of the Presidency of Hamilton College,

The Swedish Lutheran church at Campello, Mass., o which Mile. Caristina Nilsson lately donated about to which Mile. Coristina Nilsson lately donated about \$2,500, was dedicated February 12. In nonor to its donor it is called "Christina church."

The Chestnat Street Presbyterian church, Louts-ville, late Dr. McKee's, nave extended a unnatmous call to Rev. C. L. Thompson, of the First church, Cincinnati, to become their pastor, with a salary of

The church property difficulties in Sheibyville, Kv., have been compromised by feaving the caurch building in the hands of the Sonthern, and the parsonage in the hands of the Northern wing of the church.

The First (Presbyterian) church, Mansfield, Ohlo, pays its pastor, the Dr. David Hall, a salary of \$2,5%, meets the premium of a life insurance for \$10,000 and provides him with a masse costing \$6,000.

The Second Congregational church of Hartford. The Second Congregational current of larger Rev. E. P. Parker, pastor, received twenty-se persons to its membership on 6th instant. The P church, of the same city, Rev. N. J. Burton, pas received twenty-one.

There is a revival of much interest in the First Presbyterian church of Peru, Ind. As the truit of a series of meetings, commencing with the Week of Prayer, here were received to its communion, on the sta of March, forty-one on profession of faith. Thirty-four have been added to the Congrega-tional church in West Viso, Ind.; fifty to the church in Grand Radids, Mich.; thirty-lip to the church in Oswego, Ill.; forty-lipes to the church in Dallas City. Ill. and over thirty to the church at Bozrsh,

Conn.

A very pleasant revival influence has been enjoyed in the Third church, Rochester, N. Y., A. G. Hall, D. D., pastor, for some weeks. Dr. Hall is now in the tintry-second year of his pastorate, the longest in the city-having preceded Dr. Shaw, of the Brick church, about a year.

The Beach sirest Presbyterian church, at its communion on the first sanbath of Marca, received loadnew members, hinety of them on profession of their faith. The success of this church, under the ministry of the Rev. James 8, Dunn, formerly of this city, says the Eeringeles's has been truly remarkable, and a just cause for statitude on the part of aid who love the progress of the truth. the progress of the truth.

the progress of the truth.

The late Mr. Ward, of Marietta. Ohio, erected a beautiful chapel for the Unitarian society, and in his will gave them an old claim against the government for \$10,000. A recent decision of the Supremo Court has set aside this claim, and the society is thrown for support upon the zeal of its members and the charity of its friends. This will rather reduce the value of old claims as a passport to saiva-

The Lutheran says that sixty years ago its de-nomination had four churches in Philadelphia, one-eleventh of the whole number of heases of worship in the city. They now have twenty-one, about one-sixteenth of the entire number. Eight new Lutheran churches have been added to the city within the last cignt years, besides the entire rebuilding of three others. Three new congregations expect to complete three more churches within the next three years.

It is understood that the contributions made by the several congregations of the presentery on Long Island—the live milion fund—will be paid as follows:—The charch at Sheiter Island will use it for a church belt; Greenport, in a reconstry butt chapel; Southol i, to build a new chapel; Mattatok, to rebuild its church emifee; Yaphank, to enlarge the church; Port Joherson, to pay for the parsonage re-cently erected; Setanket, to build a new one. The next meeting of the presbytery will be held at West Hampton on Tuesday, April 16.

THE TEMPLE EMANUEL.

The Court, the Sanctuary and the Holy of Holice-Their Symbolic Meaning and the Moral Lessons Wai h They Convey-Sermon by Rev. Dr. Gatheim.

The closing chapters of the book of Exedus contain a description of the raising of the Tabernacle of the Congregation -the court the sanctuary and the holiest of all-with its appointments. This description is almost literal with the elaborate instructions given to Moses on the mount. To us this tautology must appear irksome and super finous. But it has a symbolic character into which we may profitably inquire. Auctent and modern commentators look upon it in a symbolical, typical and mystical light. If it was merely a copy of some Oriental structure it is impossible to explain God's parmose in showing the pattern thereof to Moses. Why describe so branches? What means the mercy seat, the table of snewbread, the ark of the testimony, the altar of sacrifice and the baths and basins for priestly ablution? We must treat the subject in its alle goriesi forms and

DRAW MORAL LESSONS THEREFROM.

In the first place it was to be a holy place, and Israel was to be a holy people unto the Lord. The laboraacle was the prototype of the human heart. It consisted of three parts—the court, the sanctuary proper and the holy place. To the first all had free access. It was without ceiling or covering, save the blue vanit of heaven. Here the sha offerings, the burnt offerings, the peace offerings and the meat offerings were made. Here the briests performed their ablutions before they entered the sanctuary. This tabornacle represents our line on Earth—how mach of it shall be like the court and how much like the sanctuary? Our intercourse with the world at large is the court which leads to the sanctuary. The sacringes of good works of love and peace rising up as a sweet with the world at large is the court with make upon his altar. Works of piety, kindness, good will and charity—these are the offerings which God requires at our hands. Here, too, in this actual life, the vestibile of the sanctuary, our souls must be washed and made meet for the mothation of the blessels.

From this court the priests entered into the sanctuary, where slood the can hestor, with its seven branches, the table of skeywread, &c. The lambs Israel was to be a holy people unto the Lord. The

From tills court the priests entered into the sanctuary, where slood the can hiestock with its seven branches, the table of shewbread, a.c. The lamps burned confinually, and the bread was not consumed, but was changed every sabbarn eay. Incense was offered up here every morating and eventual variabilizing.

cense was offered up here every morating and even-ing, symbolizing
THE FAITH OF ISRAEL.
This house is the sanctuary into which we step from the busy scenes of the, and here we find heath and sanctifies for. Here the lamp of knowledge burns, and the table of the law contains the oread of

This house is the sanctuary into which we step from the busy scenes of the, and here we find health and sanctification. Here the lamp of knowledge burns, and the table of the law contains the pread of the soul. By its use we engraft, on our daily lives the pril ciples of temperance, parity and happiness, and from the aitar of incense ascending to our theavenly father our morning and evening prayers and praises. Reveation, have and prayer are the pillars upon which our sanctification resis. As faracites it is our duty to pray and to feel our dependent relation toward God. We must obey the law and study the word in order that our hearts may obtain the true inspiration of the sanctuary. The combination of these three constitute Judaism. Prayer is not to consist in rectaitous of specific forms or mechanical utterances of the lips, no matter by whom made. It must gush forth from the fulness of our flearts, be possible in rectaitous of specific forms or mechanical utterances of the lips, no matter by whom made. It must gush forth from the fulness of our flearts, be possible for the structure of our nature. The law must not degenerate into service rices and ceremonies, which had at first only a local importance. It must be our rule of life and be sustained by genume picty, and thus shall we be rendered it for the dures of the life that now is and of that which is to come. The word of God must be a living truth, puri-lying our consciences and sanctuarying our affections. It must be true press, performing our substained our consciences and sanctuary for an affections. It must be true press, performing our our units with a fail andorstanding of their importance. Let us not linger in the court, but enter an one the sanctuary for our spiritua comfort and improvement.

The My text of the limber of what hese things cause to be regarded by israel as mere earthly things then God took Leen away and allowed liss sanctuary for our spiritua comfort and improvement.

The My text of the limber of the law in the sanctuary were held b